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*The approved Workman in the Gospel  
Ministry.*

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A  
S E R M O N,  
DELIVERED AT TEMPLETON,  
OCTOBER 16, 1800,  
AT THE  
I N S T A L L A T I O N  
OF THE  
REV. ELISHA ANDREWS,  
TO THE PASTORAL CARE  
OF THE  
BAPTIST CHURCH AND CONGREGATION  
IN THAT TOWN.

*K-10*  
BY THOMAS BALDWIN, A. M.  
PASTOR OF THE SECOND BAPTIST CHURCH IN BOSTON.

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1800.



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A  
S E R M O N.

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THE present occasion exhibits a scene at once solemn and pleasing. Solemn, because intimately connected with our eternal interests: pleasing, because it detaches us for a few moments from the distracting cares of the world, and leads us to contemplate the sublime pleasures and felicities of religion.

The great plan of mercy, through the obedience and sacrifice of the Son of God, was early revealed to our sinful race; and the various sacrifices under the law, and almost all the rites of the Mosaic economy, pointed to JESUS, the sin-atonement Lamb.

When the way was sufficiently prepared, and the time appointed by God, called "*the fullness of the time*," was come, he sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In accomplishing this great work of our redemption, the blessed JESUS made his soul an offering for sin. And in order to abolish death as a penal evil, he resigned himself a prisoner to the tomb. But it was not possible that he should be holden of it; therefore, to evince the divinity and accomplishment of his work, he left the sepulchre on the third day, and triumphed over all the powers of darkness! Astonished angels witnessed his resurrection, and hailed him the conqueror of death!

The desponding disciples admitted, with doubtful transport, the tidings of the resurrection of Jesus. To remove their fears and to strengthen their faith, he submitted himself to the most critical examination. He shewed them his hands and his feet, still bearing the crimson marks of the torturing nails; and even invited the incredulous Thomas to put his hand into his bleeding side. Although he frequently conversed with them after his resurrection, upon his and their future prospects, yet they seem not to have indulged in all those innocent familiarities which they had enjoyed before. The splendours of the Godhead, now bursting through the thin veil of flesh, awed the sinful disciples to a conscious, becoming distance! They gazed upon him with rapturous astonishment, while he imparted the counsels of his love to them; and joy and fear rose alternately in their breasts, when he cheered them with his presence, or disappeared from their sight.

The merciful Redeemer had, however, pardoned their cowardly ingratitude in deserting him in the hour of his sufferings, and employed his last moments on earth in giving them the most convincing proofs of his love. After opening their understandings to understand the Scriptures, and renewing his promise of the HOLY SPIRIT, he led them out as far as Bethany, and lift up his hands and blessed them; and while in this act of blessing them, he was parted from them and carried up into heaven. The gates of endless day spontaneously expanded to receive the King of glory. Myriads on myriads of angelic beings crowded the lofty battlements of heaven to view their returning LORD; and shouted with their immortal tongues his deathless fame through the wide expanse!

But, my hearers, he did not now relinquish the great work he had been engaged in: for "when



he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints ; for the work of the ministry ; for the edifying of the body of CHRIST." We hope, dear brethren, that the man of your choice, who is this day to be set over you in the LORD, is one of those pastoral gifts bestowed upon you by the great Head of the church. In this confidence we are assembled for the express purpose of committing this flock of our Lord JESUS CHRIST to his special care, and to charge him with the oversight of it.

In order to encourage and animate him in the arduous work he is now entering upon ; and with a view to promote his greater usefulness, and your improvement in Christian knowledge, a few thoughts will now be suggested from that passage of sacred writ, recorded

2 TIMOTHY, ii. 15.

*STUDY TO SHEW THYSELF APPROVED UNTO GOD, A  
WORKMAN THAT NEEDETH NOT TO BE ASHAMED,  
RIGHTLY DIVIDING THE WORD OF TRUTH.*

THESE words were addressed by St. Paul to Timothy, who was his fellow-labourer and companion in the gospel. Whether Timothy had ever a particular charge, or was only ordained to evangelize, is a matter of uncertainty. It is immaterial to our purpose, as the same duties in general were required of either.

The address in the text does not suppose any remissness on the part of Timothy ; but expresses the apostle's ardent desire that he might excel in his profession, and appear unto all to be "a scribe instructed unto the kingdom of heaven ;" a work-

man that needed not to be ashamed. Above all, that he might approve himself unto God.

That we may enter more fully into the sentiments of the text, the following observations are proposed to your candid consideration.

I. That the work of the ministry is an appointment of God, designed to promote the best interests of mankind.

II. That such as are called to this work ought to study to shew themselves workmen that need not to be ashamed.

III. That it is the indispensable duty of all who have the gospel treasure and the care of souls committed to them, to study in all their conduct to approve themselves unto God.

We shall now attempt a brief illustration of the foregoing particulars, and then close the subject with the usual addresses.

That the gospel ministry is a divine appointment, no one who believes his Bible will attempt to deny. But in order to give force to the sentiment, we argue,

I. From the commission CHRIST gave his disciples, and the promise annexed to it. "Behold, I send you forth as lambs among wolves." "Go ye, therefore, and teach all nations——and lo, I am with you alway, even unto the end of the world."

Now this promise could not possibly be limited to the apostles and first ministers of the gospel, because they did not continue to the "end of the world." It therefore necessarily supposed a succession in the ministry. This promise undoubtedly engaged more than what related to their own personal safety and support. It was principally realized in a divine influence, which attended their preaching; and by which the gospel was made the

power of God unto the salvation of such as believed. One of the most happy effects, which attended the preaching of the gospel by the apostles themselves, was the moral change which it produced in them who heard it. The same effects still follow, in a greater or less degree, wherever the gospel is faithfully preached. These effects are quite beyond the reach of mere human efforts, and argue, in the strongest manner, that CHRIST continues to call labourers into his vineyard, and that his promise to be with them remains in full force.

Again, 2. The conduct of the apostles, in "ordaining elders in every church," is in point, and goes to prove the sentiment. Correspondent to this we find St. Paul's directions to Titus: "For this cause," saith he, "I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." Hereby intimating that there was something wanting in every church, until they had an elder or pastor ordained over them.

We add, 3. That the ministry is a divine appointment may be argued from Paul's address to the elders of Ephesus, in which he mentions the *ministry he had received of the Lord JESUS*. His great concern was that he might finish his course with joy, and the ministry which he had received of the Lord JESUS, to testify the gospel of the grace of God. How he was called and qualified for this work, his own words will abundantly shew. "I certify you; brethren," saith he, "that the gospel which was preached of me is not after men; for I neither received it of man, neither was I taught it, but by the revelation of JESUS CHRIST.—But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with

flesh and blood ;——but went into Arabia, and returned again to Damascus.” He did not intrude himself into this work, but “was allowed of God to be put in trust with the gospel.”

You will see at once the folly and danger of our running before we are sent ; and of pretending to speak in the name of the LORD, when he has not spoken by us. You will also perceive, that if the Christian ministry is of divine appointment, there is of consequence a degree of respect attached to the office. Hence that injunction of Paul to the Thessalonians : “ We beseech you, brethren, to know them who labour among you, and are over you in the LORD, and admonish you ; and to esteem them very highly in love for their works’ sake.”

But we suggested that this benevolent appointment was not designed to impose a useless burden upon mankind, but to promote their greatest happiness. To illustrate this remark, we need only compare those countries where the gospel is enjoyed, with those which still lie in heathenish darkness and ignorance. And although the gospel has had but a partial influence in those countries where it has been received, yet the advantages are incalculable. In one quarter of the globe, human sacrifices are still immolated upon the altars of superstition. In another, Satan, the pretended god of this world, is worshipped instead of the true God. And in all Pagan countries, those horrid rites and practices are still to be met with, which are an offence to the principles of decency, and shocking to every sentiment of humanity.

Most of the advantages we boast of, above those enjoyed by the rude savage, are to be attributed to the meliorating principles of the gospel. Do we boast of a sublimer morality, of more humanity and benevolence ? It is to this sacred source we



are indebted for them. I am sensible that infidels have said much in favour of the sufficiency of natural religion; and have endeavoured to shew that human reason, unassisted by divine revelation, is fully competent to all the purposes of virtue and morality. But is it not abundantly evident, that all their correct notions, either of virtue or morality, are derived from that very system which they affect to despise? \* If we would examine the subject fairly, we must descend to those dark corners of the earth, where the rays of divine revelation never shone: where reason puts forth all its energies unassisted, uncontrolled. And what do we find here, after the long lapse of fifty-eight centuries? Why here we behold reason enthroned in substantial darkness; making, however, some feeble efforts to burst through the rayless void in quest of the Divinity. But after wearying herself in vain in searching the wide field of nature, she sits down contented before "an altar with this inscription, TO THE UNKNOWN GOD." Here we behold, also, the most atrocious crimes sanctioned by law, and even rendered respectable by ancient custom. And should the unhappy culprit have his feelings awakened, and his blood-stained crimes set in order before him, he can find no substantial ground on which he may build the hope of a pardon; therefore, as his last refuge, he plunges headlong into the dark abyss of annihilation!

Hence you see, my brethren, how much our present and future happiness depends on that system of religion, which it is the professed object of the gospel ministry to propagate and defend. All our future prospects are embarked upon this bottom. Give up this, and we may well make the fruitless inquiry, "To whom shall we go?" What

\* In this they imitate the clown, who, happening to blunder in the dark, exclaimed, "If the sun would shine in the night we should be obliged to it; but we have light enough in the day without it."

ground shall we take, that will afford us more comfort and safety?

But I proceed to the

II. Head of discourse, which was to shew, That such as are called to this work ought to study to shew themselves workmen that need not to be ashamed.

It is to be presumed that every man, of whatever profession, would wish to be thought a workman at his business. But how many there are of all professions, who are undeserving of the appellation. And it must be acknowledged there are *quacks* and *impostors* in divinity as well as in physic.

In order that a man should become a workman at any kind of business or profession, he must have a genius or aptness for it. Hence one very necessary qualification in those who preach the gospel, is, that they be "apt to teach." Every minister ought indeed to be thoroughly acquainted with his business; to have his head and heart taken up with it; to have the system, in all its various parts, well digested in his own mind. Hence that prohibition by St. Paul, "*Not a novice*;" not a young beginner, one newly converted to the faith, "lest being lifted up with pride, he should fall into condemnation."

But the workmanship of a preacher consists principally in his *dividing the word of truth aright*. The word translated *dividing*, is derived from a Greek word\* which signifies to *cut*, or *cut out*. It is not so easy to determine what the apostle alluded to. We shall leave expositors to their own conjectures upon it, and endeavour to give what appears to be the most obvious sense of the expression.

\* *Orthotomounta*.

In dividing the word of truth, may we not suppose the following things to be intended : i. e.

1. That he who preaches the gospel ought to have clear and comprehensive views of the system, so as to distinguish its various parts and properties : particularly between law and gospel, grace and works, precept and promise. These are distinct in their nature, and convey distinct ideas to the mind. But where they are blended and confounded by the preacher, they are likely to be misunderstood and misapplied by the hearers. Most teachers talk of grace and good works ; but it is of great importance to have them placed in their proper order. To suppose that good works, either done or foreseen to be done, are the cause or the occasion of the bestowment of grace, is placing the effect for the cause ; and must be considered as directly opposite to that grace which is reckoned "to him that worketh not, but believeth on him that justifieth the ungodly."

Again, 2. To divide the word of truth aright may also have reference to the method or arrangement made use of by the preacher in his subjects. This must at all times be a matter of judgment, as no general rules will apply ; it therefore shews much of the skill of the preacher.

Proper arrangement greatly assists the speaker as well as the hearers. For if there be a want of propriety and perspicuity in the method, it will be extremely difficult to make the discourse appear consistent. In opening and explaining the sacred text, it is of primary importance to understand the scope and design of the inspired writer ; and whenever we depart from that, the hearers ought to have notice of it, so that they may judge of the propriety of our applications. We observe,

3. That by dividing the word of truth aright, may be understood a judicious choice and application of subjects to particular occasions. "There is a time to weep and a time to rejoice;" and the Scriptures abound with an infinite variety, admirably adapted to these and all other occasions. Some preachers are peculiarly happy in choosing and adapting their discourses to the particular situations of their people. Where this is neglected, their discourses will be less profitable, if they do not become stale and disgusting. "Know the state of thy flock," is a wise premonition to a spiritual shepherd. And certainly his interest in their happiness will lead him to seek all opportunities and occasions of doing them good. He ought not, however, to be too pointed and personal in his applications. Subjects which imply censure ought to be chosen with great caution, and treated with much prudence and candour. If we affront an audience by any injudicious remarks upon those little frivolities, which will occur in all societies, we deprive ourselves of the pleasure of doing them good. On the other hand, we are in danger, from the fear of offending particular characters, of becoming too general. It shows the skilful workman to know when to speak and when to forbear. Happy indeed is the man, who can with propriety adopt the language of the prophet, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

We observe, 4. That one of the most important divisions of truth, in the preacher's view, is, to divide and apply it according to men's moral characters. We are not at liberty to apply indiscriminately the precious promises of the gospel, nor to give that which is holy to unbelievers. There are, probably, in all our congregations, believers and unbelievers, faints and sinners. If the



word be properly divided, it will apply itself to each according to their several characters and circumstances.

Ministers are called stewards; and if faithful ones, they will give their household meat in due season. They will be very careful to divide to them according to their various circumstances. What would you think of the physician, who should apply indiscriminately the same medicine in all cases?—You would undoubtedly pronounce him an intolerable impostor; and might very rationally conclude he would kill as many as he would cure. Will not this apply fairly to the unskilful teacher, who does not make a proper division of the word? And are not the souls of men in as much danger in the latter case, as their bodies would be in the former? Most certainly they are. Will not such a teacher have great occasion for shame in the solemn day of accounts, when he shall see many, to whom he had been crying peace, peace, lost forever? The LORD make us faithful and skilful in dividing the word of truth, so that the blood of souls may not be found in our skirts!

We come now to the

III. And last head of discourse, which was to shew, That it is the indispensable duty of all who have the gospel treasure and the care of immortal souls committed to them, to study in all their conduct to shew themselves approved unto God.

Several things are necessary in order to this: as, 1. *Sincerity of heart.* “God requireth truth in the inward part.” One that is not a sincere Christian can never approve himself to God as a teacher of Christianity. When our LORD charged Peter to feed his sheep and lambs, he first interrogated him with regard to his love to him. “*Simon, son of Jonas, lovest thou me?*” was thrice addressed to him; and he had to answer it to one, who had a perfect

knowledge of his heart. Had he been unable to have answered it in the affirmative, it is not likely the great Shepherd would have committed the care of his sheep and lambs to him. Peter never forgot this solemn charge. Hence in one of his epistles he most fervently exhorts his brethren in the ministry: "The elders which are among you (saith he) I exhort, who am also an elder,—*Feed the flock of God* which is among; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." That is, not constrained to it by the low motives of obtaining a living, much less for the base purpose of enriching yourselves; but willingly, from the love you bear to your Master, and to the souls of men.

2. It is not enough that a minister be influenced by proper motives in engaging in this work; but in order to approve himself unto God, he must be *diligent and faithful* in the discharge of it. He must *study* much with a view to enrich his mind, so that he may bring out of the gospel "treasure things new and old." St. Paul's charge to Timothy is in point: "Till I come (saith he) give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee,—meditate upon these things, give thyself wholly to them, that thy profiting may appear to all."

In order that a minister devote himself wholly to the service of his people, it will be necessary that they make suitable provision for his comfortable support. Should this be neglected, a considerable part of his time, which ought to be spent in studying, and in visiting his flock, will be unavoidably taken up in providing for the numerous wants of his family. In this way they would deprive themselves of much of his usefulness.

A generous people will not content themselves with knowing that their minister does not abso-

lutely suffer ; but they will wish to render his situation as free from embarrassment as possible. It will be a pleasure to them to see him appear respectable in his circumstances as well as in his deportment.

One very commendable ornamental qualification in a minister, is, that he be given to "*hospitality*." But how often must his feelings be wounded, if he possess this amiable temper, and have it not in his power to act it out. His public character will afford him more frequent opportunities for the exercise of this heavenly disposition, than what will fall within the sphere of his common brethren.

In studying to approve himself unto God, the moral improvement of his people will be the great object of his concern. He will realize that he watches for souls, as one that must give account at the last day. Hence he will feel concerned, not so much for his own honour, as for that of his Master. He will not preach "himself, but CHRIST JESUS the Lord ;" and will at all times consider himself "their servant for JESUS' sake."

I add, in the 3d. and last place, That in order to "approve himself unto God, as a workman that needeth not to be ashamed," he must *continue in his work with a persevering fidelity*. No man, who hath put his hand to the gospel plough, ought without very sufficient reasons to look back.

Discouragements and difficulties he may expect to meet with in discharging his trust ; but if his heart be properly attached to his work, he will say with the apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord JESUS CHRIST." He must not, for fear of offending his hearers, keep back any thing that might be profitable to them,

or upon any pretence shun to declare the whole counsel of God.

Those peculiar doctrines, which tend most effectually to abase the pride of the human heart, and to exalt the glory of the Redeemer's grace, will form the general character of his preaching. This solemn injunction of the exalted Saviour will have a proper influence upon his mind: "Be thou faithful unto death, and I will give thee a crown of life." He will sedulously improve the talents which God has given him, in teaching and instructing his people, both "publickly and from house to house; testifying to all, repentance toward God, and faith toward our Lord JESUS CHRIST."

In administering the special ordinances of the gospel, he will endeavour to conform his practice entirely to the primitive institutions; and will consider the smallest known departure from them as an impeachment of the wisdom of the Lawgiver. It will afford him much pleasure to be able to say with the apostle, "Now I praise you, brethren, that you—keep the ordinances as I delivered them unto you."

He will endeavour also faithfully to maintain the discipline of God's house. In this, he will know no man after the flesh. He will not respect the persons of the rich, nor turn away the cause of the poor and needy. He will carefully distinguish the precious from the vile; and will as far as possible "discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." In fine:—In the whole of his conduct and deportment, he will be greatly solicitous to "approve himself unto God;" and also to be "an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He will be willing to "spend and be spent" in the



cause of his Master, and for the good of precious souls ; hoping that he may at last present each one committed to his care perfect in CHRIST JESUS. And that he may then, with his dear flock, be approved and accepted through the merits of a Saviour.

The preceding remarks are particularly applicable to our Brother who is this day to be placed as a watchman on the walls of this part of Zion. To him, therefore, I now turn my address.

MY DEAR BROTHER,

You are now to be vested with the pastoral office over this flock of our Lord JESUS CHRIST. We are about to commit these sheep and these lambs to your care. To the great Head of the church you must ere long give account how you discharge this important trust.

Take then, my Brother, this dear flock, and direct and lead them, as an under shepherd, into the green pastures of gospel truth, and invite them to the wells of salvation for living water. Remember that it is "the gospel of the grace of God" which you are called to "testify." "Determine, therefore, to know nothing," comparatively, among your people, "save JESUS CHRIST and him crucified." Think it not strange if the preaching of the *cross* should be counted foolishness by them who believe not. You know that it is the power of God to them who are saved.

In discharging the various duties of your station, you will find abundant opportunity for the exercise of all the Christian graces. You will need much of that meekness of wisdom, which was so conspicuously displayed in the life of the blessed JESUS. Take him for your example. Set the LORD always

before you. And remember that you may be called to pass through evil report as well as good. Some circumstances may occur, which no human caution can avoid, which may place you in a situation where your firmness and patience may be fully tried. The mere want of success in your ministry may greatly depress your spirits. You may be ready to conclude that you labour in vain, and spend your strength for naught. But remember, my Brother, that those who sow in tears, shall ere long reap in joy; for "the precious seed can ne'er be lost."

As a stimulus to duty, may you often reflect upon that amazing love, which first took you from the world's wild maze, and brought you to rejoice in the character of God; which bestowed upon you both gifts and grace, and "bid you go and stand in the temple, and speak unto the people all the words of this life." How great the honour in being allowed of God to be put in trust with the gospel, and of being workers together with him. How unspeakable the pleasure in being employed as the instruments in building up his cause, and of winning souls to CHRIST! Could you endure the thought, that one of these precious souls should be lost through your neglect? Surely not. Be encouraged then, dear Brother, to speak with all boldness the things which concern the Lord JESUS. And endeavour so to live, and so to preach, as that the "ministry may not be blamed." And may "the God of peace, who brought again from the dead our Lord JESUS, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight." The LORD grant, that you may be made a long and rich blessing to this people. And may you have many, very many, of these dear youth added to the seals of your ministry, to

be your joy and crown of rejoicing in the day of the Lord Jesus. May you then hear the approving sentence of your Judge, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

This Church and Congregation will now indulge me in a few words of address to them.

DEAR BRETHREN AND FRIENDS,

WE sincerely congratulate you upon the present occasion. The prospect you now have of enjoying stately the gospel and its precious ordinances, causes our hearts to rejoice with you. The good order and harmony which have subsisted among you, during the long period in which you have been destitute of a stated ministry, evinces to us the genuine operation of the principles of that religion which you have professed. We doubt not, but amidst all the trials and discouragements you have been called to pass through, it has been your constant prayer to God to send you one to go before you, and to break the bread of life to you and to your children. We trust your prayers have been heard and graciously answered. And you this day, brethren, "behold the man!"

Your entire agreement in the choice of Mr. ANDREWS, in concurrence with the wishes of the society, gives us much reason to hope, that the connexion now forming will be lasting, and mutually happy. Whilst we encourage and charge him to be faithful to you, we trust you will not be wanting to him. He will need your prayers, your candour, and every friendly assistance you can afford him. You will consider the burden of care which will naturally lie on him, and endeavour not to increase it unnecessarily. Being fully persuaded of the sincerity of his motives in labouring with you,

you will tenderly mark his imperfections; remembering that he is a "man of like passions with yourselves," and "compassed about with infirmities."

As your advantages for improvement are increasing, so may your love to the Redeemer and to one another increase. May you long know, by happy experience, "how good, and how pleasant it is for brethren to dwell together in unity. It is as the dew that descendeth on the mountains of Zion." And may "the LORD *here* command the blessing, even life for evermore."

In concluding this discourse, this respectable audience will suffer the word of exhortation. Be persuaded, my dear friends, to think seriously upon the importance of religion. Remember it is the only foundation of our spiritual and eternal hopes. This is the *one thing needful*. Neglect religion, and you neglect all that can make you divinely happy. Transitory scenes, however they may impress you from their being present and visible, will soon give way to those, which, though unseen, are immutable and eternal. "Behold, now is the accepted time; behold, now is the day of salvation." "The coming of the Son of Man draweth nigh." And how inexpressibly wretched will all those be, who shall be found impenitent at his appearing! God grant that you may know the things which concern your everlasting peace, and obtain mercy through JESUS CHRIST, to whom be glory forever and ever,



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THE  
C H A R G E.

BY THE  
REV. GEORGE ROBERTSON.

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THE part assigned me by the Council, in the transactions of this day, is to give you the Charge. And now, my dear Brother, having prayed with laying on of hands, according to sacred rule, in imitation of apostolic practice, "I charge thee before GOD, and the Lord JESUS CHRIST, who shall judge the quick and the dead at his appearing and kingdom, Preach the word ; be instant in season and out of season ; exhort, reprove, rebuke, with all long suffering and doctrine."

Lay before your hearers the total depravity of the human heart. Tell them that every moral exercise of the unrenewed heart is a violation of God's holy law ; that by that law they stand condemned as transgressors. Describe their character and situation as GOD's word describes them. In your doctrine bring into view the complete atonement made by JESUS CHRIST. Tell your hearers that he has magnified the law and made it honourable ; that he has finished transgression, and made an end of sin ; that he has brought in everlasting righteousness, opening a way in which GOD can consistently have mercy on whom he will have mercy. Insist on the necessity of regeneration. Point your hearers to the influence by which this change is effected. Let them know that it is divine, and that the effects are repentance, faith, love, joy in the HOLY GHOST, and subjection to the Lord JESUS CHRIST. Preach the doctrine of the cross, and every doctrine which is according to godliness. Declare the whole counsel of GOD. Preach these doctrines under the influence of universal benevolence.

Live the religion you preach. Remember that a gospel minister must be blameless, sober, of good behaviour, and given to hospitality. Administer, to the proper subjects, the special ordinances of the New Testament. Ordain others to the sacred office, upon a clear evidence of their call to the work; but lay hands suddenly on no man. Visit the sick, know the state of the flock to which you minister. Regard the poor as well as the rich. Let impartiality mark all your conduct.

As this is the flock of your particular charge, here principally bestow your labours. In the faithful discharge of your duty, you will meet with much opposition from the world, the flesh and the devil. But be not dismayed. Give yourself to reading, meditation and prayer. Give yourself wholly to these things. Study to shew yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Make the word of God not only your study, but the rule of your faith and practice. Finally, my Brother, take heed to yourself and to your doctrine. Remember that it is required of a steward that a man be found faithful. My fellow-labourer in the kingdom and patience of our LORD, be faithful to your God, your conscience, and the souls of them for whom you watch. Be careful to rid yourself of the blood of souls.

Be an example to the flock in word, in charity, in faith, and in purity. If you do these things, you shall be a good minister of JESUS CHRIST; nourished up in the words of faith and good doctrine, whereunto you have already attained. May the great Head of the church support you by his power, direct you by his wisdom, and cause you ever to rejoice in his goodness.

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A M E N.

